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LITERARY.

THE CHEMISTRY OF CHARACTER.

AN INSPIRATIONAL POEM, BY MISS LIZZIE DOTY.

John, and Peter, and Robert, and Paul,
God in his wisdom created them all.
John was a statesman, and Peter a slave,
Robert a preacher, and Paul—a knave.
Evil or good, as the case might be,
White, or colored, or bond, or free—
John, and Peter, and Robert, and Paul—
God in his wisdom created them all.

Out of earth's elements, mingled with flame,
Out of life's compounds of glory and shame,
Fashioned and shaped by no will of their own,
And helplessly into life's history thrown;
Born by the law that compels men to be,
Born to conditions they could not foresee;
John, and Peter, and Robert, and Paul,
God in his wisdom created them all.

John was the head and heart of his State,
Was trusted and honored, and nobly made.
Peter was made "meat" for the hungry and poor,
And never once feared that his soul was his own.
Robert great glory and honor received,
For zealously preaching what no one believed;
While Paul of the pleasures of sin took his fill,
And gave up his life to the service of ill.

It chanced that these men, in their passing away,
From earth and its conflicts, all died the same day.
John was mourned through the length and breadth of the land—
Peter fell "neath the lash in a merciless hand—
Robert died with the praise of the Lord on his tongue—
While Paul was convicted of murder, and hung—
John, and Peter, and Robert, and Paul,
The purpose of life was fulfilled in them all.

Men said of the Statesman—"How noble and brave!"
But Peter, alas! He was only a slave.
Of Robert—"Tis well with his soul—it is well!"
While Paul they consigned to the torments of hell.
Born by one law through all nature the same,
What made them differ? and "we" was to blame?
John, and Peter, and Robert, and Paul—
God in his wisdom created them all.

Out in that region of infinite light,
Where the soul of the black man is as pure as the white—
Out where the spirit of the Lord made wise,
No longer resorts to deception and lies—
Out where the flesh can no longer control,
The freedom of the God-given soul—
Who shall determine what change may befall
John, and Peter, and Robert, and Paul?

John may in wisdom and goodness increase—
Peter rejoice in an infinite peace—
Robert may learn the truths of the Lord
Are more in the spirit and less in the word—
And Paul may be born with a holier birth,
Than the passions of man had allowed him on earth.
John, and Peter, and Robert, and Paul—
God in his wisdom will care for them all.

THE OUTCAST.

Her sympathies are yours and mine,
Her heart is full of human love,
Her tastes, in spite of tinsel shins,
Do naught against her nature prove;
Not less her play is that of ours,
Nor are her joys an idle jest;
Sharp, as the thorn that pierces the flowers,
She clasps unto her woman's breast.

She came into her life of blame,
Like us, in helplessness of grace;
Unconsciously received her name,
Unconsciously assumed her place;
Blessed with maternal care or cursed
With poverty's stain, she rose,
Through years of gradation, and rehearsed
Her future of allotted woes.

It was not if she could or would;
She took her fate, like us, on trust;
Her follies are no natural mood,
Nor does she choose for "wells" and dust;
For had she chosen, well we know,
Her life had been her counterpart,
With more perhaps than we bestow
In sympathies of our own heart.

The glances of her evil eyes
On us pass judgment none the less
Than we who walk in saintly guise,
Condemning with our lips the sin we see;
Where we discern a guilt between,
She sees a simple line of chance,
And holds that we like her had been,
But for the chain of circumstance.

The stars that guard the lovers' talk
Are not more chaste with holy light,
Than when they guide her wayward walk
Through the waste places of the night;
And she and we beneath their rays
Reveal the same, or mirror out,
And misinterpret others' ways
To make our own the happier lot.

And which of us the saints shall say
She's wholly wrong or partly right?
Or who, beneath that painted clay,
Pronounce there is no blameless white?
Then cast not at her stones of pride,
Low-moving from your high above;
But, moving humbly at her side,
Lift up her life with caring love.

—Putnam's Magazine for February.

COMMUNICATIONS.

RATIONAL ASPECT OF SPIRITUALISM, ANCIENT AND MODERN.

NUMBER TEN.

Joined to other forms of worship touched upon by Biblical writers, many of which are obscurely treated, is that of Fire-worship, which is often spoken of so blindly as to attract no attention until pointed out and compared with what is known of that religious ceremonial, in connection with other and older nations than the Israelites, or "chosen people of God." In examining the records of ancient religious customs, where a variety of objects were held in veneration in close affinity to each other, it is not always an easy task to so separate and distinguish them, as to be able to see clearly which is in the ascendant, or which holds the lowest place in the list of idols. Something of the same character exists in this case of Fire and Sun-worship; the two are more or less blended in many instances, and it is therefore difficult to tell where the one begins, or the other ends, as both relate to heat and light; nevertheless, we know that a profound system of Fire-worship, surrounded by all the paraphernalia of symbols, emblems, and ritualistic ceremonies, presided over by priests in rich and flowing robes, with numerous attendants, gathered into gorgeous temples, amid altars and solemn music, has had a place and a living experience in past ages, dating back far beyond any recorded history in our possession. Fire-worship if not as old as Sun-wor-

ship, is not far behind it in its antiquity, both having antecedents reaching far back of the period when such people as Hebrews, or Israelites, were first known to exist. Consequently, all mention, directly or indirectly, in the Bible, of either of the two systems, must necessarily be borrowed; as we know to be the case in many passages of the New Testament.

"The Great Spirit was embodied in the Fire-worship, as in the Sun-worship. The ancient Mayas and Mexicans observed the festival of the New Fire, in honor of the Sun. The festival known as that of Xiuhtecutli was held in the month of August, when the fires in the temple were extinguished, as well as in all the private dwellings of the Mexicans, in honor of the god of fire. Xiuhtecutli was Master of the year, and Lord of vegetation."

"Pacha-camac, the Supreme Deity of the Peruvians, has his fire nature; he is the life-inspiring Fire. When a house was built, the Mexicans called in all their neighbors to attend the ceremony of lighting the New Fire."

"At the close of their great cycle, the Mexicans lighted the New Fire at night by the friction of sticks when the constellation of the Pleiades reached the zenith."

"The Vedas allegorically figure the Deity with a head of fire, and the sun and moon are his eyes." "And there came fire out from the Lord, and consumed upon the altar the burnt-offering and the fat; which, when all the people saw, they shouted, and fell on their faces." (Levit. ix. 24.)

Movers says, that "Manasseh set up an image of Jupiter, with four faces, in the Temple of Jerusalem." In speaking of the influence of the Phoenician religion on the Hebrews, from the earliest times, he says: "Jehovah, here adored as Moloch-Apis, was now Baal besides, in Egypt, the ox is sacred to Phthah, the god of fire, the Moloch or Great Spirit of the Egyptians." "Among the old Israelites the image Moloch was a statue with the head of an ox, in whose outstretched hands children were laid and roasted by a fire heated in the idol." "The oxen of the sacred vessels of the Hebrew ceremonies will be remembered. They constituted an important part of the Hebrew symbolism."

"The Lord thy God is a consuming fire." (Deut. iv. 24.) "The Phoenicians held that Cronos (Saturn) offered up his Only Begotten Son to his Father, Ouranos. Abraham, (a name of Saturn), in the Old Testament, prepares to offer up his only son as a burnt sacrifice to the Hebrew God." "The fire-god Ariel, worshipped by the Ammonites and Moabites, gave his name to Jerusalem, the 'Ariel Ariel' of the prophet."

The grand temple of Memphis, in Egypt, was the abiding place of Phthah, the Great god of Fire. Moses was well acquainted with all the mysteries and religious observances of the Egyptians; let us see if we do not find him practicing some of them before the people of Israel in a way that made some impression on the minds of the chosen ones of God. According to the record, God introduces himself to his servant, Moses, through the burning bush, that burned without being consumed. Here we have the key which, if properly used, may unlock the door to much fire-philosophy, as well as fire-theology. It is safe to affirm the broad proposition, that there is no account or record of events in the whole Bible that has not had a place where each and everything belonged, and was, at the time, legitimately at home; not that everything took place in the exact routine and recorded order named in the volume, but that there was something real and tangible seen and known, which gave point and significance to the statement, colored it may be, and in very many instances undoubtedly, to a greater or less degree. It would be one of the most remarkable things in the whole range of literature, if the innumerable stories related in the Bible could by possibility be shown to be precisely and accurately transmitted to us pure, and entirely free from all admixture of coloring. Such a condition is unlooked for, even in the Bible, except by a few, who quip the Sunday-school rather too early, and whose opportunities since have been curtailed sadly. But in order to ascertain more definitely the characteristics belonging to the times, and the influences surrounding Sun and Fire-worship, from the glimpses of those systems which crop out in the Bible history, it becomes important to learn more of the chief actor and acknowledged law-giver of the people known as Hebrews, or Israelites; because Moses not only stands as the representative of that people, but also the embodiment and personification of all their systems of faith and practice in all directions, spiritual and temporal. Now, if, in drawing a portrait of the life and character of Moses, I take my materials from the hands of those most interested in sustaining the plenary inspiration of the Scriptures, no one can charge me with unfairness in the delineation of the picture. According to such authority, then, Moses was of Levitical parentage and Egyptian origin, as is made to appear in the family names. "The name of his mother, Jochebed, implies the knowledge of the name Jehovah in the bosom of the family. It is its first distinct appearance in the sacred history." A sister, Miriam, is spoken of, considerably older than Moses, and will be brought forward in the proper place. The time when Moses was born is not stated, but it is said to be at a period of more than usual depression of the Hebrew people, under Egyptian rule and servitude. There are more or less of myths in the shape of dreams and magic, regarding his birth, mixed up with his appearance, which must be omitted. He must have been a precocious child; for it is related of him that "he refused the milk of Egyptian nurses." His foster-mother was an Egyptian princess, by the name of Thermuthis, daughter of Pharaoh, then reigning at Heliopolis, and the wife of Chuenephres, who was reigning at Memphis. Moses, then, is, to all intents and purposes, an Egyptian, reared in affluence in the household of the chief ruler of the land, and made

partaker of as much of the literature and knowledge of the period, as though he had been the legitimate offspring of the King and Pharaoh of Egypt. We find that he was strictly educated to the priesthood, which, according to the Egyptian law of classification, was but second to that of royalty; and in some instances the priestly craft took precedence to the kingly power. A most exalted and holy name was given him as a priestly cognomen—"Osarsiph," which, "Manetho says, is derived from Osiris, the Egyptians' greatest God." "Moses was taught all that belonged to the Greek, Chaldean, and Assyrian literature. From the Egyptians, especially, he learned mathematics, to train his mind for the reception of truth; he invented boats and engines for building—instruments of war and hydraulics—hieroglyphics—divisions of land, etc., etc. He taught grammar to the Jews, whence it spread to Phoenicia and Greece. He taught Orpheus, and was hence called by the Greeks Museus, and by the Egyptians Hermes. On an expedition to Utopia, he got rid of the serpents of the country to be traversed, by turning baskets-full of ibises upon them." He gave the name of Merce to some conquered territory in Ethiopia. Having learned that he was a Jew, and belonged to the enslaved Hebrews, he declined the honor of being called the son of Pharaoh's daughter.

J. D. PIERSON.

MORE TALK ON ATHEISM.

"Now 'tis a term of art, a bugbear word,
The villain's engine, and the vulgar's error:
The man who thinks and judges for himself,
Unswayed by aged follies, reverend errors,
Grown holy by traditional dulness
Of school authority, he is an Atheist.
The man who, having idle notions, preserves
A pure religion seated in his soul.
He is a silent dumb dissembling Atheist."
—Scott's "The Water Rats."

Bro. Todd:—Whether my talk resolved itself into controversy or not I will not stop to dispute. In my random style of writing, it is difficult to keep my pen within the limits of a pre-arranged plan. I may commence with good intentions:

"But how the subject-theme may gang,
Let time and chance determine;
Perhaps it may turn out a sang,
Perhaps turn out a sermon."

Perhaps my insinuating the lack of boldness on your part manifested bad taste on mine; we all know your outspoken manner; and none of us would imagine a cowardly catering to orthodox theology, from one who could say and maintain that "an honest God is the noblest work of man." I, as an Atheist, however, felt that injustice was done to that class by the epithet "imaginary Atheist"; not that I believed any injustice was intended—for then I should not have written—as I know that you will, as you have been, be just and fair not.

My first task now is, to set you right in regard to the authorities I quoted. I introduced them as sincere Atheists, no more. The quotations were taken at random to illustrate this, and not on account of the intrinsic value of the argument contained in them. And I further admit that the character and intellectual ability of the professors of any creed do not make the fundamental principles of their creed either true or false.

You say you "have no more faith in Him (the God of the Church) than has the Atheist." Now here is the point where the Atheist is at a disadvantage; he strikes an argumentative blow at "God," and His defender immediately says, "O, that was not my God, but my neighbor's; you did right to strike Him." All Theists claim to believe in an "All-wise Supreme Being," and each one claims to have "no connection with the bogus establishment over the way." And, in passing, I would draw your attention to the paradoxical statement: "We are not speaking of the theological idea of God." All ideas of God are theological; to dispense with theology when treating of God, would be like banishing Astronomy from a discourse on the stars. I suppose you meant the Christian idea of God.

The Atheist does not look from Nature up to Nature's God; and if you can, let me ask, Do you believe in the super-natural? Spiritualists generally deny the super-natural, and say that all is natural. But if God or any Being is beyond Nature—if Nature is but a manifestation of His existence—then He is supernatural, and Nature is subservient to Him. For this I have no evidence, and challenge the proof. I, in all sincerity, ask for the evidences that a Power superior to Nature exists. I have no desire to remain in darkness, and I confess that, as regards God, every avenue of knowledge concerning Him is veiled in the deepest obscurity.

Perhaps you do not believe in a God who is a hearer and answerer of prayer, but most Spiritualists do; and immediately following the part of the lecture which gave occasion for our present colloquy is a "sensible invocation" to a God of some sort. I will here credit you, however, with consistency; for I never heard you advocating or practicing prayer to God. I further ask for a well digested definition of God, so plain that no one will mistake it for somebody else's God.

I will repeat, that when the Atheist denies the possibility of a life beyond this, he does so because the idea is founded on a special intervention of God—I am speaking of the Christian idea—the phantasmagorical display of the resurrection; the coming of Christ; and the general judgment. But in Spiritualism the advent into the next life is as natural as to continue to live in our present state. Your statement, that "all life, form, and

motion are dependent upon the will of God," is just what is required to be demonstrated. Do not find fault with "begging the question," and then beg another. Bro. Todd, I am a Materialist; that is, I believe that everything which exists is material; yet I am a Spiritualist, believing that spirits are material. I will conclude by quoting from Mr. Atkinson's correspondence with Miss Harriet Martineau:

"How many significations are there to the term Materialism? And yet men, who ought to know better, use this word as a term of reproach, without defining what they mean by it. Words have as many significations as the chameleon has colors. One understands by the term God precisely what another understands by Atheism. What we understand by Christianity, another considers utter infidelity. What one sees as a terrible fatalism, another recognizes as beautiful harmony, eternal and universal law. It is astonishing how much ill-feeling is avoided by bringing men to the definition of terms; by bringing men out of their feelings and imaginations down to the matter of fact—to discuss the nature and evidence of their opinions as we should a problem in Euclid."

ÆSOP, JR.

P. S. There are one or two points which I have negligently—not intentionally—passed over. In regard to the interior part of an Atheist's being crying "out for a Divine Father and immortal life," could it not be well to allow that the Atheist is better informed as to his interior wants than any one else? He maintains that he has no inner calls for a "Divine Father," or Mother either. Also, that I leave the intellectual for the "emotional and phenomenal"; it is on the phenomenal that all intellectual arguments rest.

"One More Unfortunate."

[A correspondent of the *Bulletin*, writing from China, thus speaks of an incident that came under his observation. A lady contributor appends her reflections upon the same:]

"The most beautiful girl in Shanghai, but belonging to that class which the French, with a kind of subtle delicacy, call *ouï-d'être*, died last year. It was thought that possibly there had been foul play, and an autopsy was proposed. One of her letters from her heart-broken mother, dwelling amid the granite hills of New Hampshire, begged her erring daughter to return and everything would be forgiven; she was couched in the most divine spirit of love and charity, and showed that the mother and daughter had moved in the most refined circles of society; yet this beautiful creature, after a brief career of shame in China, died from *mania a potu*.

"One more unfortunate, weary of breath,
Rashly importunate, gone to her death."
These things make a terrible impression on those of us who dwell afar in Kathay."

A wide range of vision opens before us on the perusal of this brief paragraph, as in sympathy we are transported to that mother's home, "amid the granite hills of New Hampshire." What high hopes blasted! what wailing chords of anguish gush forth, and what sobs of despair come welling up from the mother's heart, as she frantically seizes the pen, and implores her erring daughter to return to her forsaken home, assuring her that at least a mother's love has not abandoned her!

Mark that poor mother's altered mien; the faltering step; the dark hair tinged with gray; the yearning, fathomless gaze, striving to recall the past, blissful hours of her beautiful child's infancy and girlhood, when she rocked her to her rosy slumber, or guided her baby footsteps. But all this is now, alas! but the pleasant background that stretches away, only serving fearfully to light up a dark picture in the present—a picture that is benumbing all her faculties, and paralyzing the currents of her life.

And now her mind is all absorbed, and her ear attuned, to catch the least intelligence, painful as it may be, of her darling child. Yes, her darling still, with all the dark stains on her young life. A mother's heart never forsakes, though all the world step aside.

Go with us to that northern home, when the intelligence of that daughter's death, far away among strangers, is borne to the stricken ones. May we hope that the beautiful religion of the angels will sustain them as the curtain closes over this earthly scene, and the erring wanderer, purified by suffering, and arrested by the holy influence of a mother's love, is mingling again in spirit amid the scenes of her young years, ere the syren voice that lured her aside had sounded in her ear, and led her by its fearful spell from woman's high estate—a spectacle over which the "angels weep."

And this brings us to another side of this fearful history, that has been sketched for us so briefly, yet feelingly, and thrown across the waste of ocean, to be caught up by sympathizing hearts. It is a home history, and would fill columns, and yet 'tis an old, old story, and is responded to by thousands of suffering hearts, whose homes have been desolated. The cause—it need not be told; it walks abroad at noon-day, scattering its fearful influence amid earth's fairest flowers. The remedy? Ah! that is the question. Look at the effect, ye fathers, absorbed in your lust of gain! shudder at the picture, fond brother! 'Tis in your midst—even at your very door—worse than the pestilence that walketh at noon-day." Purify yourselves, and go forth!

PAULINE.

TIME past is contracted into a point, and that the infamy of being "Time to come is seen to expand into eternal existence."
ANTICIPATED pleasures often prove, when they arrive, to be no pleasures; just as to-morrow, when it arrives, isn't to-morrow.

Workingwomen's Home.

An enterprise has been set on foot in New York that challenges the admiration and thanksgiving of all who have the welfare of those who are to be benefited by it at heart. It was conceived but a few months ago, and is now a reality for all persons to look at, and be truly grateful for. There is an elegant building, spacious and airy, situated on a pleasant street, and readily accessible at all times, perfectly appointed and arranged for the purpose, and destined to be the home for some five hundred workingwomen and girls of the city. The Home is in effect a hotel, so far as its management goes; the boarders are required to pay but three-and-a-half dollars per week for board, while they secure for that modest sum all the comforts, and even some of the elegances and luxuries, which go with the choicest style of accommodations.

It is offered to the poor female operatives of New York, hitherto at the mercy of grasping landlords and overreaching employers, as a place where it will be possible for them to realize that home happiness which is the fond dream of every woman. A journal of that city says of the scheme—"If cleanly, well-furnished, warm, and ventilated rooms, the best of everything in diet, abundance of hot, cold, and iced waters, baths, spacious fire-proof corridors, garden and flowers, tasteful parlors and sitting-rooms, books and periodicals, sewing-machines, the piano and organ, music and dancing, social song and Christian worship, were all established as regular requisites of a working-woman's boarding-house, which her humble earnings could command, as it will be shown that they are adequate to pay for—would you not say?" Nobody, we are sure, that has a soul warmed with a spark of sympathy.

The single experiment is certain to prove a success peculiarly since it is positive that the interest on its original cost can be paid without any trouble. The low rate of charges brings the privileges within the reach of almost every industrious working-woman—and who are not industrious, if they are not?—while the estimates of current expenditures are so carefully made as to put them wholly within the reach of the current income. The only part of this most humane and Christian experiment, in an age boasting of its benevolent achievements, which is in the least doubtful, is that which looks to the success of keeping up the establishment. It is possible, as anybody can see, to put over such a concern a person most fully adapted to perform the duties required; a person who would prove as hard as a battered boarding-house keeper, and would treat the occupants as cruelly as their hard-hearted employers. This is the point of peril to be avoided if possible by those having the affair in hand.

The single and simple purpose being to make this a Home, where beings, who know nothing nearer to the reach of almost every industrious working-woman are to dwell in a social community, it follows that a truly domestic spirit and system of management is required; a person who would prove as hard as a battered boarding-house keeper, and would treat the occupants as cruelly as their hard-hearted employers. This is the point of peril to be avoided if possible by those having the affair in hand.

We rejoice to be able to chronicle such fresh evidences of an era of benevolence that has so substantial a basis of action. It gladdens the heart to know of a surety that, after all the talk that is made over the land, these things are indeed to be seen and made real and genuine. It is a day of redemption for every class of the unhappy poor, the frail, the saddened, and the overworked; and let us not fail to take up our lot in it with the heartiest tokens of satisfaction. When the new light is shed on the poor, overtasked workingwoman, there is genuine hope for a general illumination.—*Banner of Light*.

Women as Physicians.

The prospect now is that a large portion of our medical practitioners will be women. Rapid progress has been made in this direction since Miss Blackwell began the movement, in 1840. The New York Medical College of Women graduated nine female physicians last year. In 1856, eighteen female students were attending Bellevue Hospital. At the Eclectic College female students have been freely admitted, but on account of their numbers, a new college is being organized for women alone.

Opposition has been made, both in this country and in England, to the policy of educating women for physicians. In France, however, the greatest liberality has been shown to women in this respect, and many of our best physicians have graduated from French schools. When Miss Nightingale undertook to prepare herself for the education of nurses, there was no institution in England suited to her wants, and she went to Germany to study.

In 1855, Miss Meriton White applied at fourteen of the London medical institutions for admittance to the benefits of their instructions, but she was refused by every one of them, though several were legally bound by their charters to receive her. Miss Garratt, another English lady, obtained admission only by legal compulsion, having means enough to defray her rights; but she was forced to pay ten times the ordinary fees. Institutions have been finally established in England for the education of nurses—one of which is in Liverpool, with sixty students.

In New York, female physicians have been remarkably successful. Many of them have a large practice. Among the first in this city are Dr. Elizabeth and Emma Blackwell, Dr. Hayden, and Dr. Lozier. In Philadelphia six ladies who practice medicine have incomes ranging from \$2,000 to \$10,000. The highest income of a female doctor in New York is \$15,000. There are female doctors of note in Boston, Utica, Rochester, Elmira, Ithaca, and Milwaukee. Of the two sexes, women need most medical education, and we hope to see the day when a knowledge of medicine will be necessary at every female college, to secure a diploma.—*Cincinnati Times*.

FLINGS AT WOMEN.—Do editors who make a practice of admitting to the columns of their papers low and vulgar flings at their mothers' sex count as flings at women? They are lowering the standard of manly journalism, and demeaning themselves in the estimation of all true men and women? And yet we can scarcely take up a paper in which does not appear some low and vulgar fling at woman—something about "old maids," "homely women," or woman in general, which should bring the blush of shame to the cheek of every editor who has not yet forgotten that he ever had a mother. Some of our California exchanges are notorious in this particular. Can it be that the editors are wholly heedless, and are delighted in thus inflicting pain upon the physically weak, or socially unfortunate? Or, as we charitably believe, may not such mean allusions to women be attributed to thoughtlessness? In either case it is a cheap way of pandering to the tastes of the vulgar—that large class in every community whose highest enjoyment or appreciation of woman is confined to the mere animal. If journalists would correct their morals and manners in the matter above alluded to, they would take a gigantic stride in the direction of common decency.—*San Jose Mercury*.

"I AM on the trail of a deer," as the fellow said when he trod on a lady's dress.

The Banner of Progress.

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ROCKS, TREES, AND RIVERS IN THE SPIRIT WORLD.

A certain writer in the *Daily Independent Dispatch*, of March 7th, takes occasion, in reviewing a work by Chauncy Giles, Minister of the New Jerusalem Church, to slander Swedenborgianism and Spiritualism, and shows his utter ignorance of the philosophy of both by saying:

"When, therefore, Mr. Giles tells us there are spiritual rivers, spiritual trees, and spiritual rocks, we simply let him down as run mad about Spiritualism and the spirit world. And although there is great method in his madness, we cannot regard him as in the possession of a sane mind. With us, he belongs to a deranged class of declaimers, who do more evil than good."

What an absurd thing it is in the eyes of the Christian, when a Spiritualist or a Swedenborgian talks about "rocks and trees" in spirit life! Yet their old psalm-singer, Watts, who has by them been always considered good authority in religious matters—in fact, as coming next to their inspired Bible—discourses of the spirit world in the following language:

"O, the transporting, rapturous scene
That rises to my sight—
Sweet fields arrayed in living green,
And rivers of delight!"

"There generous fruits, that never fail,
On a tree immortal grow;
There rocks, and hills, and brooks, and caves,
With milk and honey flow."

Will the writer of that article "let down" Dr. Watts as belonging "to a deranged class of declaimers, who do more evil than good," because he talks about "spiritual rocks, spiritual trees, spiritual rivers," and *spiritual honey* too? Perhaps the learned (?) writer, since he is so well posted on the spirit world, might tell us what kind of bees made the honey that Watts saw flowing over the green fields of glory—whether they were the pure Italian, or a more common kind. And, while our learned friend has his hand in, he might inform us what kind of hives they used—whether they were Longstroth's patent or Herrick's. Our learned friend ought to be posted in these matters, since he gives his opinion in such a dogmatical style. And if he knows enough about the spirit world to tell us what is *not* there, he certainly ought to know enough about it to tell us what is there.

Again, the learned writer cannot be oblivious to certain writings that were penned by an individual of far greater antiquity than Dr. Watts, namely, John the Revelator, who, when speaking of the spirit world, says that the "foundations of the walls of the city were of all manner of precious stones"; that they were of twelve different kinds, and that it had twelve gates, and "every several gate was one pearl." Further, "And he showed me a pure river of water, pure as crystal." "In the midst of the street of it, and on either side of the river, the tree of life bear twelve kind of fruits, and yielded her fruit every month. And I, John, saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things." Will this eminent and learned writer of the *Dispatch* let John the Revelator down, as belonging "to a deranged class of declaimers who do more evil than good," because he "talks of spiritual rocks, spiritual rivers, and spiritual trees," in a spiritual world? Come, O learned one, so well posted in the knowledge of the spiritual world, and gratify the yearning and longing human hearts, that are so anxious to know concerning those things, which they have hitherto been obliged to take altogether upon faith! Come, tell us of those enormous fishes, of a testaceous kind, that developed those monstrous pearls, which furnished those twelve gates! Also, where they grew, and what river brought them to the surface of the ocean; how deep the water was; and what artist hung them. Tell us where they quarried the stones to build that city, and what master mason superintended the construction thereof. Where did they dig the gold to pave the streets with—in California or Australia?

Again, in his allusion to Mr. Giles' idea of the spirits' condition in Hades, which he illustrates by alcohol, he might with propriety have reckoned himself in the category with his acquaintances; for every person of sense, when reading his article, could not fail to come to the conclusion that he wrote it under the inspiration of *that kind* of spiritual influence. "We cannot comprehend," says this crude writer, "how a religious creed can be founded on a denial of all the laws of nature, and all the results of science." Will this learned individual please to name one principle of science that runs counter to the principles of Spiritualism?

Again, he says: "We cannot regard this New Jerusalem creed as a mere innocent humbug. It is the fruitful parent of all this delusion of conversing with spirits, and table-rappings, which has been the means of sending so many weak-minded and imaginative people to the insane asylum." Here this learned writer makes an assertion that he knows is false, or he is ignorant of historical facts. Our charity leads us to the conclusion that his consummate ignorance caused the blunder, when he said that "the New Jerusalem creed" was the "parent" of Spiritualism. Had he stated that Socrates, who believed in the doctrine, was the father of Spiritualism, he would have come much nearer the truth than in any assertion he has made in his article.

Again, there are fifty that go to our insane asylums from common religious excitement, to one whose insanity arises from Spiritualism.

But why did this expert take the first development of modern Spiritualism for his illustration of its present condition? As well might you take

the first efforts of a Webster, or a Clay, in obtaining the rudiments of the English language, as illustrating the attainments of their manhood. Where would be the justice of taking some of the best artisans in chirography, and exhibiting the "pot-hooks and trammels" they made in their first attempts to acquire a knowledge of the art, as the standard by which to judge of their efficiency? We would advise the learned critic of the *Dispatch* to go just one more term to a woman's school. We rather think his education is not quite complete.

Twentieth Anniversary of the Advent of Modern Spiritualism.

The 31st of March, 1868, the twentieth anniversary of the first spirit manifestations at Rochester, N. Y., is at hand. The occasion will be celebrated throughout the United States in an appropriate manner, as recommended by the recent National Convention at Cleveland. The Spiritualists of the great cities in the Atlantic States have already made their arrangements for doing so, and it remains for those on the Pacific coast to do something of a similar kind in commemoration of so great an event. In San Francisco, arrangements have been made for a general reunion of the Spiritualists of this city and vicinity, at Dashiway Hall, on the evening of the anniversary. The Children's Progressive Lyceum will assemble at five o'clock in the afternoon of that day, at the above named place, and, at six o'clock, will go through their usual exercises. At eight o'clock, a public séance will be given by Mrs. Ada Hoyt Foye, in the same hall. At the conclusion of the séance, at about half-past nine o'clock, the hall will be cleared for a social reunion. Singing and dancing will be the order of exercises for the remainder of the time. The proceeds of the sale of admission tickets will enure to the benefit of the Progressive Lyceum. Our friends in San José, Petaluma, Napa, Sacramento, Oakland, and other places within easy reach of this city, are cordially invited to participate in the commemoration. Every attention will be extended to them, and every endeavor will be made to render the reunion a pleasant one. The tickets will be one dollar each, admitting a gentleman and ladies to the Lyceum and social party. The admission to the séance will be fifty cents extra, with separate tickets. This arrangement is made to accommodate those who might not wish to attend both. All the lecturers and mediums in the city at the time are expected to be present. Music will be furnished by the best band of musicians in San Francisco. Tickets may be obtained of the officers of the Lyceum; at D. E. Appleton's Bookstore, 508 Montgomery street; and at Feldbush's Toy Store, under the Russ House.

Elder Knapp.

This gray-headed Reverend, whom we heard retail hell-fire theology in Massachusetts twenty-five years ago, when religious brimstone bore a higher price in the market than it does now, seems bound to make up in abuse of all the sects what he lacks in good sense. Last week, on Wednesday evening, he "pitched into" the Unitarians and Universalists unmercifully, and in much the same language he has said years ago. We recollect, once, when listening to him in the Atlantic States, of his berating the Universalists and at the same time giving one of the finest specimens of pulpit profanity that we ever listened to. It was as follows: "Talk," said he, "of a Universalist going to heaven! you might as well be in Pandemonium, with the ocean of God's wrath rolling over your damned souls, and then talk of going to heaven!" Mothers will take their children to church to listen to such pulpit vulgarity, and then wonder where their little ones learned to swear!

On Thursday he favored his congregation with his experience in Spiritualism. He said that it was "all the work of the Devil, for he had tried it and knew all about it; that it was not from the spirits of our dead friends, but it was from devils; and whoever had to do with and believed in Spiritualism would go to hell!" We are not at all surprised, nor should Elder Knapp be so, that devils communicate to him; for it is believed by all Spiritualists, that our nearest and best friends—those to whom we are bound by the strongest ties—are the first to come to and the longest to tarry with us!

THE ORIGIN OF INSANITY DISCOVERED.—Elder Knapp says all insanity is from the Devil. The Elder calls the Resident and Visiting Physicians of the Stockton Asylum "drunken, worthless doctors," because they attribute a small proportion of the cases in that institution to religious excitement. We are glad that Knapp has discovered the source of insanity, because now it will only be necessary for him to "exorcise" His Satanic Majesty, in order to perform a wholesale cure of all the patients in the Asylum at once. We fear, however, that, from the Elder's ill success with the Devil during his recent stay at Stockton, the insane will continue in their forlorn state for some time to come. It is evident that Knapp is not a true disciple of him who "cast out devils" in Galilee.

FACTS.—Facts are what the world most need in connection with the subject of Spiritualism. They have had theorizing and philosophizing in abundance; and now they want facts—stern, unyielding, logical facts—to reach the skeptical mind. And we know of no better place to find them, in this city, than at Mrs. Foye's séances, held every Tuesday evening, at Dashiway Hall, on Post street. Mrs. Foye has lost none of her powers, which have constituted her remarkable mediumship for so many years, in her peculiar manner of giving public tests. Whoever would like to investigate the subject, carefully and candidly, cannot do better than to spend four bits and an hour and a half of their time in one of her séances.

MADAME ANTONIA.—Ourselves and wife, a day or two since, enjoyed the pleasure of a sitting with the above named clairvoyant, at her rooms, No 14 Geary street; at which time she gave us some excellent tests. So far as our experience goes, in testing her clairvoyance, she has shown powers superior to almost any one whom we have ever consulted. Not only is she correct on past history, but she will often read the future as correctly as the past.

SUNDAY NOT A SACRED DAY AFTER ALL.

If, as we have reason to suspect, this persistence, in Christian countries, in keeping Saturday as the day of rest, grows out of hostility to Christianity, and not from conscientious regard to any particular day, it will be well to have this matter understood. It will aid us in estimating the value of this opposition to Sunday as the Sabbath. Then let a majority of the people decide, not whether we will have any day of rest, for it is my right, and every man's, to have such a day, but which of the seven days it shall be. If the majority declare in favor of Saturday or Monday, I will say for myself, I will obey the law of the people, or quit the State. And if I go to a country where Hebrews are in the majority, I will not only observe the day which they approve, but I will keep it in the mode which the laws of that land ordain, provided they require nothing which my conscience condemns as wrong.—*California Christian Advocate.*

The writer in the *Advocate* thus gives up the struggle for the sacred observance of Sunday as "God's holy day," and contends only for a legal "day of rest" from labor. There cannot be the slightest objection to any man's resting on Sunday or any other day. The objection lies in the fact that the religionists wish to compel men to rest on a particular day, whether they will or not. The object of this compulsion is, to constrain the people to support religious organizations and religious worship, for want of something else to do on Sunday, after they have been forbidden to labor or to recreate themselves on that day. The consequence of such compulsory laws is and ever will be, to promote in the minds of the people a disgust for all religious ceremonies, and contempt for all religious teachers.

But the writer above quoted virtually gives up the contest for a religious observance of any day, and wishes only the privilege of a day of rest. This he can have at any time, without the aid of legal enactments. No one can "say him nay," whenever he chooses to have a holiday. And if the whole mass of people of his religious denomination, or of any other, choose to set apart a day wherein they will not labor, but wish to rest, there is no law, and can be none, to prevent them from doing so, except the law of competition. There is no necessity for a law compelling other people to suspend labor or recreation, simply because the Methodists wish to suspend theirs.

The motive of some classes, however, is wholly selfish in this matter. Let us instance a well known case. The barbers petitioned, a few years ago, for a Sunday law, compelling the closing of all barbers' shops at one o'clock on that day, and such a law was passed and is now in force. It is not sacrilegious, in their view, for a barber to pursue his calling in the forenoon of Sunday; but if one, more avaricious than the rest, shall continue to do so after one o'clock, he can be fined and imprisoned for a violation of the Sunday law in such case made and provided! Thus it will be seen that the object of the restriction is, to prevent somebody from making money at his calling when somebody else wishes to be at rest. The barbers who desired a half-day's recreation were jealous from fear that other barbers would seize the opportunity to shave their customers, and that themselves would thus be shaved out of a portion of the profits!

The same motive actuates the actors, and people of other professions, in their petitions for a Sunday law. They think that, if a law is not enacted and enforced, somebody will work, and obtain employment where they cannot, in consequence of a willingness to labor on all days. It is not in any sense from a religious motive that most of these petitions are sent to the Legislature. The very reasons set forth in them, for the passage of Sunday laws, are of a selfish and mercenary character.

But with the clergy, and those interested in church establishments, the motive, though equally selfish, is hypocritically concealed in the expression of religious fervor and piety, and a desire for the glory of God. As if the Supreme Being could be glorified, or in any way affected, by any legislative or other acts of man! Men and women have been burned at the stake, "witches" drowned and hung, and a great multitude of human beings tortured by inquisitions—all for "the glory of God." It is time that this cry of religious hypocrisy should cease. The glory of God cannot be promoted or diminished by any act of man. If any declaration or realization of that glory is needed by mankind, we have only to use our eyes in any direction, even in the direction of ourselves. What can be more glorious than the "human form divine"? But if we tire of self-examination, there is the boundless universe beside, the study of which will occupy the whole of eternity. Even in the observation of physical nature, there is enough to engage all our thoughts. "The heavens declare the glory of God." What necessity exists, then, for enacting in our laws that one day only in seven shall be devoted to the glory of God, and to His worship? Why endeavor to compel men to assemble in temples made with hands, once a week, while there is at all times, in full view of both mental and bodily vision, that other and infinitely more gorgeous temple of God, made without hands, "eternal in the heavens"?

"DAWN."—This book was barely noticed in our columns a week or two since. We call attention to it again, for the purpose of recommending it to the notice of all, that they may read it. We have read the book through with care, and can most assuredly say that the sentiments conveyed are our own, and such as we have entertained and advocated these many years. We have never seen or heard the social relations of life handled in such a truthful and masterly manner before. It is a book that should be read carefully and thoughtfully by all those who are thinking of entering the marriage relation; and especially by those who find themselves (and their numbers are a legion) bound in unhappy matrimonial bonds.

THE pious Jonathan Edwards describes a Christian as being like "such a little flower, as we see in the spring of the year, low and humble on the ground, opening its bosom to receive the pleasant beams of the sun's glory; rejoicing as it were in a calm rapture; diffusing around a sweet fragrance; standing peacefully and lowly in the midst of other flowers." The world may think nothing of the little flower—they may not even notice it—but nevertheless, it will be diffusing around a sweet fragrance upon all who dwell within its lowly sphere.—*Exchange.*

The same pious divine described hell as peopled by the souls of infants damned. It seems to have been his opinion that these little flowers have no other destiny than to be subject to eternal torments. A pious idea, truly!

RELIGIOUS AMENDMENTS TO THE CONSTITUTION.

A National Association has been formed, the object of which is to obtain such a change in the Constitution, that God shall be recognized in that instrument. The documents issued by the association are very interesting, and the arguments are such as appeal with great force to every moral and Christian man. It is proposed that petitions, including the changes that are necessary, be signed in all parts of the country, and these be sent to our representatives in Congress. That a Christian nation should have failed to acknowledge God as the source of all authority and power in civil government in its fundamental charter, is unaccountable. That this omission has continued for so many years is quite as strange, and may account for many of the "righteous judgments" under which we have passed. Surely no further delay should subject us to His wrath, who has always made national acknowledgment of Himself a condition of His abiding favor. There is nothing political or sectarian in the movement of which we are speaking, and it invites, and should receive, the sympathy, and prayers, and cooperation of all friends of God and man in the country.—*The Occident.*

Truly, the God of modern Christians is "a jealous God." He cannot bear to be unacknowledged in the Constitution of the United States, and is likely to be "wrathful" because his name was omitted from that instrument! Rally, "friends of God"! and insist upon inserting His name in the Constitution, or His "righteous judgments" will be quickly executed upon you! God's interpreters, in *The Occident*, assure us "there is nothing sectarian or political" in His desire to be recognized in the Constitution, and the different sects and parties need have no fear of consequences. Indeed, it is a matter for consideration whether it would not be good policy for either of the political parties to take up the rallying cry of "God in the Constitution!" Politicians, who have for so many years served the Devil, could thus redeem themselves, and obtain the encouraging smiles of the Church, of all denominations; and "political preachers," of whom they have been so jealous hitherto, might then be fraternized with and encouraged by them in return. When we reflect, that, according to the theologians who inaugurated this movement, God cannot be omnipotent or omnipresent until he is put into the Constitution of the United States, the necessity for such action becomes apparent. For, until this is done, the whole American people are without a God, legally speaking. Do not let us longer delay the legalizing of God's government by giving His ministers authority to rule over our consciences in all matters. This can only be accomplished by a Constitutional amendment like that proposed by *The Occident* and its national association. Meanwhile, the God of the universe stands outside the boundaries of the United States, waiting to be recognized as a power in the world, and every moment growing more "wrathful" because He is not. Hurray you, radicals! and put this new plank in your platform, or you will be in danger of defeat at the next election! Democrats! let no conscientious scruples prevent your acknowledging God at this time, even if you have never before done so! When you, Democrats, come to reflect that whichever party takes up God in this contest is bound to win, your natural tendency will be to adopt Him in your platform. And, besides, all your sins of omission and commission, as a political party, may be condoned by this one act. God may be induced to spare us another civil war, and to clear Andy Johnson of impeachment, if the Democrats will only recognize Him, even at this late day.

We present the above considerations to the political parties of our country, because *The Occident* has unaccountably failed to do so, and has omitted to secure for its new movement the chief element of success. For it must be obvious that, unless one or the other of the political parties takes up this question, there is no hope of the kingdom of God being established in this country at least. Every one knows that just such "carnal weapons" as the Constitution have always been necessary in the establishment of that kingdom upon earth. Let us, therefore, never give over, but continue our warfare, as "friends of God," until He be duly and constitutionally acknowledged by the United States!

The Code of Vengeance.

The law respecting capital punishment is not to be changed. We had little fear that it would be, when the Legislature voted to postpone action upon it until they might be able to get a more general expression of sentiment from the people respecting it. An attempt was made in the Assembly to substitute solitary confinement for life for the death penalty, but this was hopeless. Then the bill was amended to read "imprisonment at hard labor for life." But this, also, was rejected by the very emphatic vote of 43 to 27. There seemed to be no necessity that California should repeat the experiment that has been made so often where it would be attended with less risk than among a population like ours, and the Legislature is wise in resolving not to repeat it. We may reach a stage of advance where capital punishment may be abolished, but it is probable that will be when there will be none disposed to commit murder.—*The Occident.*

When that fearful example set by the clergy shall cease, of appearing upon the scaffold and sanctioning judicial murder—when they shall no longer absolve the murderer on the gallows by assumed Divine authority, assuring him of pardon and heaven provided he will acknowledge a belief in the vicarious atonement—when the doctrine of vengeance shall no longer be taught in the churches, of "an eye for an eye, and a tooth for a tooth," and "whosoever sheddeth man's blood, by man shall his blood be shed"—then may it be hoped that the effects of such teaching and example may cease also. But while revenge continues the sole object of punishment, and even God Himself is represented only as an avenger, man will act as he is taught to act, and be an avenger likewise; he will continue to obey the law of retaliation, instead of that of forgiveness of injuries; and he will have his religious teachers to point to and to blame for his action. And even the fear of death, which the clergy have also from time immemorial studiously inculcated, will not deter mankind from avenging insults and injuries in kind, instead of in kindness. It is the fault of their religious education; a fault that will be perpetuated so long as it is for the interest of their educators to maintain their own position by misleading the minds of the people.

"DAMNED GOOD."—Hearing one of our neighbors lately express a wish to have a "damned good nap," we informed him that, if he wanted anything "damned good," especially a Knapp, he could have it on any Sunday evening, at the First Baptist Church in this city.

They Dare Not Do It.

Who is it that dare not? And what is it that they dare not do? It is the Christian clergy; and they dare not come out and discuss the relative value of their musty dogmatical creeds, and the angel-fledged truths of Spiritualism. A greater set of bigoted egotists and arrant cowards, so far as discussion with the Spiritualists is concerned, never lived and shamelessly disgraced the coward's defence, called pulpits, in the world. We kept a public challenge, to all clergymen on the Pacific coast, standing in the BANNER OF PROGRESS for nearly a year, and none of them had the courage to accept it. There was a little one-horse preacher in the back woods of Oregon last summer, who wrote us that he would meet and discuss with us in the city of Portland four days, on the following conditions, viz.: that an admission fee should be charged at the door, and he should have one-half; at the same time, he wished us to pay all the expenses out of our own pocket, and give him a hundred dollars a day in gold besides! Such a man as that (should it prove that he possessed soul enough ever to get to his golden-paved heaven) would think himself cheated if God should give him a title-deed to ten acres square in the middle of eternal glory, if it should prove that the "great white throne" was not on his lot!

During our sojourn in Grass Valley the past winter, we took occasion to deliver a course of three lectures on "The Origin, History, and Miracles of the Bible." At the close of the lectures, the Congregationalist clergyman delivered a discourse in reply, though he did not hear either of them. Had we known of his intention to do so, we should have attended his church, and listened to it. In that reply, (we were informed by a person present,) he made the statement that science, philosophy, and human reason, all sustained the Bible. The next day we addressed to the Rev. gentleman the following letter, and published it in the *Grass Valley Daily Union*:

Sir:—I learned from one of your hearers, that, in your morning's discourse of Feb. 28th, last, you made the assertion that the Bible was sustained by philosophy, science, and reason. Now, believing, as I do, that the truth can best be arrived at by a free and thorough investigation, I here extend to you a challenge to meet me in public discussion, continuing four evenings, in Hamilton Hall, at your earliest convenience, upon the following resolution:—Resolved, That the Bible is a Divinely inspired book, and is sustained by science, philosophy, and human reason. You affirm, I deny.

BENJAMIN TODD.

Not only did no word of reply ever come from the Rev. champion of the Bible, but he afterward studiously avoided meeting us in the street. Now, if they have God, Jesus Christ, the Holy Ghost, the Devil, (his name should certainly go in, for he is their best friend,) and truth, why should they fear to meet Spiritualism, if it be a great error, as they claim? Unless something is done to put a stop to the spread of Spiritualism, their religious forces will become completely demoralized, and they will not be able to gather together a corporal's guard. Where, O, where is the David to be found in Christian Israel, that dare meet the Goliath called Spiritualism? When found, let him take the precaution to come well armed; he will need something more than a "shepherd's sling" and "smooth stones," with which to overthrow the sound logical arguments that form the basic principles of the Spiritual Philosophy.

An Excessively Religious Community.

We have before us the *Androssan and Saltcoats Herald*, of Scotland, the land of the most bigoted phase of Presbyterianism; and here is what they say of themselves in the above named journal:

"Many charges have been made against Scotland; it seems almost supposed to be her place to bear the brunt of her richer neighbor's bad qualities. We have to say to this new thing often found in the clashing Englishman's mouth—that, of all the nations in Europe, her rural districts have by far the greatest number of bastard children! A pretty ornament that, isn't it, in Scotland's bonnet?"

Here are the figures. In Sweden, which is taken as a type of the other continental countries, there were in 1862 (the last data recorded), 6 illegitimate births in every 100; in England, according to the last returns (which, however, are slightly defective), there were also 6 illegitimate births in every 100; while in Scotland (the land of our birth and of our love), there were 10 in every 100, and a ten years' average showed the proportion of 91!

These results are attributed by the same journal to the influence of the occupations of the people of the rural districts, namely, cattle-breeding and sheep-raising, and the "daily walk and conversation" which such occupations engender and encourage. Whatever may be the cause, it seems that their religious education and scruples do not prevent these results from taking place. Piety and prudence do not seem to go together in their case. And yet we are told that without religion there can be no morality! But look at Scotland! "Alas! poor country! almost afraid to know itself!"

THE San José *Mercury* notices the séance of Mrs. Foye, held at that place last week, in the most favorable terms. The lady also gave a séance at Mayfield, which was very fully attended, and gave great satisfaction. Her usual Tuesday evening séance at Dashiway Hall attracted a large number on the last occasion; and every possible test was applied by the investigators. At the request of several, Mrs. Foye even removed her table to another position in the hall, when the same results in the manifestations took place as before, as might have been expected.

SINGULAR FANATICISM.—About the year 1803 there was a great religious revival in the backwoods of Kentucky. "Among other things of this sort," says Hildreth, "it was not uncommon to find companies assembled in the woods, some praying and others barking like dogs, employed, as they said, in 'treating the devil!'"

This was Elder Knapp's occupation in Stockton, until a flying spittoon came so near his head as to satisfy him that he was "barking up the wrong tree," and he incontinently fled from that "neck of woods."

A BOSTON WRITER says that in neither the State library, nor in any of the departments of the State House at Hartford, Connecticut, is there a Bible.

A very natural reaction is this voluntary deprivation, from the effects of the former Connecticut "blue laws." Very good laws have been and can be made, without the presence of a Bible—much better than the "blue laws" aforesaid.

OUR Plumas county correspondence, as well as our usual column of "Phenomenal Facts," is again crowded out. We will endeavor to find room for both next week.

